

MARCH WINDS.

O, the roaring, boisterous, loud March wind!
 How it bows the gaunt tree tops!
 How it sweeps the fields till the dry stalks
 clash!
 How its voice in moaning drops
 Till it shrieks and wails
 O'er the mournful tales
 That it tells in the chimneys tall!
 With turbulent might
 Roars the wind at night,
 With furious, wrathful call.

O, the merry, frolicsome, wild March wind!
 How it blows across the plain
 With a rush and whirl and a cheery cry
 Like the ring of a gay refrain!
 O, it thrills dull hearts
 Till their sloth departs
 And the toils and the hopes grow bright.
 "Again to the strife
 With a fresh new life!"
 It sings in the spring's clear light.

There's a gentle tone in its soft low voice
 As the March wind slowly creeps
 Through the quiet air, with a call so faint
 O'er the place where the snow drop sleeps.
 O, it moves along
 With a subtle song!
 When it lingers among the firs
 To whisper that spring
 Will their new leaves bring,
 Each tree in its rapture stirs.

—MARY FRENCH MORTON.

WAR AND PEACE
IN HISTORY.

Candid people are as ready to concede as to contend, and perhaps they are nearly as liable to fall into error by the one as the other. What an opponent grants, is so apt to be assumed as undoubted truth, and the minimum of the particular truth in question, that both sides are apt to rest in it; not making the reflection, that candor of the spirit does not secure understanding of the matter, and that we may err by wishing to appear reasonable to another, even as we may by undue confidence in ourselves. We seek our advantage in both cases, and incur the dangers of that pursuit. The Americans before 1776 admitted the sovereignty of England, and passionately disclaimed the wish to cast it off; but a little later, found their destiny in independence. Luther in the beginning of his controversy freely allowed that John Huss was in the wrong; on examining further, he had to retract his admission. A more common instance is the testimony, freely borne by persons of sense and humanity, that war, though it may be hideous, yet has been essential to the welfare of the race; the source or means indeed of all the good we have attained. Far more is this triumphantly proclaimed by approvers of war. Let us examine the position a little, by the broadest lights of history. We will search no far off nooks or by-paths, but review the most important steps and eras in the progress of mankind.

In a first general survey we have to observe, that wars have been the most striking phenomena of history, first seizing and last possessing our attention; so that in remoter annals we often know

of nothing but the wars; and on them the emphasis is always likely to fall. Also, that they have been enormously frequent, only less so than diseases have; so that among the more active nations, nothing happens at all, but in some close proximity or sequence of a war, which thereby may be looked upon as its cause. That every advance of man has had a war before it, may be as true as that it had a wind before it; whether any more significant than that, will depend on further understanding. A little more of the understanding, is what we would attempt.

The best as well as the greatest thing that has come into our world is Jesus Christ and His Christianity. This came by no means of war. In origin, ministration and implanting, this had no relation with any work of arms, beyond the fact that it came to a world incessantly convulsed with these. Even so, it appeared in form and time as to be least concerned with military strife. As our two chief poets, Shakespeare and Milton, each has noted, at the approach of the era—"The time of universal peace is near;" "No war, or battle's sound was heard the world around"—if not literally true, it was at least relatively so. It is not the question whether the Gospel absolutely proscribes war, as it seems to do, or not; the Gospel itself as a historical outcome, has nothing to do with war. In its golden ages, it brought forth every virtue that is even credited to war, and all at the highest; patriotism itself was not wanting, where a country other than the Church and its own Kingdom was possible; but until the dross of earthly gain obscured that gold, violence was not heard in its land, wasting nor destruction in all its borders. Sadly it may recognize that such things are still to be, that even itself has brought not altogether peace on earth, but a sword, of keener edge than steel; yet it will take no carnal sword, as it can perish by none.

Next to Christianity, the brightest and most beautiful dispensation of the older world, is the civilization of Greece. Of this in its many phases, all the rest is so far surpassed by Athens, taken along with her original Ionian race, that this race and state may be viewed for the whole. At once a shout of triumph may be almost heard to arise from the other part: "And what did these achieve, until a great war had set them going? It was the glorious struggle with Persia that made Athens what she was, and did more for her than a thousand years before. Marathon and Salamis are the title-deed of her estate, and all the perfection of her arts, her wonderful works of literature, oratory, polity, philosophy, sprang directly from that national experience, and they never could have been without

it. That war began the culture of the world." As this is perhaps the cardinal example for the sanction and necessity of war, among all that history presents; as it is likely to come in for most prominent mention by those who derive all human progress from the sword, it may be well to explore the facts of the case a little more thoroughly. Crowing is louder than simple speaking, but it does not tell so much. We shall find that the Persian war was indeed a very heroic business; that it did something, and perhaps a good deal, toward the development of Athenian life; we shall find also, that the more is known of that whole history, the less will grow the relative importance of this famous episode. It is in the sentence, and a significant clause of the sentence; but we have as usual been laying too much stress upon it. Greek especially suffers from emphasis laid on a mere acute accent.

What was the cause of this transcendent excellence on the part of the Attic race? The primal differences we cannot search; but the great difference of circumstance, leaving that mark which is the other name of character, was that the whole early history of this people was comparatively one of peace. Their Attica was off the track of the great migrations and collisions; it was not a most attractive part of Greece; however "pure the air and light the soil," it was not of the most gorgeous or fruitful to allure invasion. The people fabled that they had sprung from the soil itself, a symbol of their unmolested growth. In the bosom of tranquillity, as compared with others, they advanced and almost matured their wonderful progress. Another of their typical myths related that when two gods contended for their special service, one brought forth a war-horse; the other, Pallas Athena, an olive tree, which as an emblem of peace, was held superior, and its giver therefore became their peculiar and namesake deity. What then had they achieved in this earlier period, beside enchanting legends? First, the greatest name perhaps of all literature, which always means far more than mere enjoyment of the ear; for Homer is Ionian, the earlier form of Attic. In common repute the great minstrel of war, he leads through scenes of battle to a close of peace; war in the abstract is made hateful by his muse, his general terms for it are terms of abhorrence; his war-god is a brute and bully, and by a strange deep touch of genius, something of a coward; those whose natural offices promote the arts of peace, are the true divinities of his Olympus. Then, of this people had already come perhaps the greatest of all legislators, Solon; there seems none of all the ages, whose law-giving has been so wise, so exalted, so powerful and enduring in its effect on a